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NOTES

113 The notes are those of the Second French Edition of 1942 (Horus, Cairo), except where marked *T*. These are annotations by the translator.

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PRÉCIS DE L'HISTOIRE D'EGYPTE, various authors, 4 vols, Cairo 1932-5.
L'EGYPTE ANCIENNE, MODERNE, CONTEMPORAINE, P. Henaut, S.J., Cairo, 1935.
L'EGYPTE, APERÇU HISTORIQUE ET GÉOGRAPHIQUE, Cairo 1926.

1(a) *T*.—The standard works in English are :
Cromer (Earl of) : MODERN EGYPT, 2 vols, London 1908.
Lloyd (Lord Lloyd of Dolobran) : EGYPT SINCE CROMER, London 1934.

[101] 2. FELLAH, masc. sing., originally one who tills or ploughs the soil ; masc. plural FELLAHEEN ; fem. sing. FELLAHA.

3. DÉSCRIPTION DE L'EGYPTE, Paris, 1821-9.
These volumes comprise a valuable collection of detailed observations and researches, made in Egypt during the Napoleonic Expedition.

4. Jean Brunhes : LA GÉOGRAPHIE HUMAINE : Paris, 1925.
P. Vidal de la Blache : PRINCIPES DE GÉOGRAPHIE HUMAINE : Paris, 1922.
Lucien Febvre : LA TERRE ET L'EVOLUTION HUMAINE : Paris, 1922.

5. *T.*—Iron ore of excellent quality and in great abundance has recently been discovered in the Western Desert near Aswan; the projected electrification of the Aswan Dam would provide power for smelting it on the spot. The author's original text, which excluded the possibility of far-reaching industrialisation, has accordingly been modified. [113] [135]

6. P. Bovier Lapierre : L'Egypte Préhistorique in Précis d'Histoire d'Egypte, Vol. I, pp. 9-14.

7. Mosséri and Audebeau : The Function of Cracks in the Soil in the Drying and Permanent Purification of the Land in Egypt, in Bulletin de l'Institut d'Egypte, Vol. V (1922-3), pp. 9-19.
A. Demanféon ; Problèmes Actuels et Aspects Nouveaux de la Vie Rurale en Egypte, in Annales de Géographie, Paris, March 1926, pp. 155-173.

8. 'The word sa'id signifies a raised area of land. The same word also means the surface of the soil, good earth, any good area of land. It was applied by the Arabs in the time of Islam to the southern part of Egypt, because this part is raised above the rest of Egypt. The sa'id is also known by the name of the Southern Region.' Maqrizi : Topographical and Historical Description of Egypt (14th Century). [133] [134] [103]

9. De Morgan : Recherches sur les Origines de l'Egypte, Vol. I, p. 67.

10. A. Moret : The Nile and Egyptian Civilisation, p. 468. 'On the numbers of the population in Pharaonic times the monuments tell us nothing definite. By analogy with modern times one may reckon that Egypt, properly so called, was able to feed eight million inhabitants under the Theban Monarchy.' [161]
Prince Omar Toussoun, in his Mémoires sur les Finances de l'Égypte depuis les Pharaons jusqu'à nos jours, reckons the number at eighteen millions.

11. 'Suffice it to say that a village which once contained 10,000 souls seemed to the passer-by nothing but a rubbish-heap ; sometimes a few solitary people were to [162]

113 162 be found there, sometimes not a single inhabitant." THE STORY OF EGYPT, by 'Abd-el-Latif, a 14th-century Arab doctor of Baghdad.

12. In England in 1941, for example, the agricultural population numbered only four million. Since 1900 alone, a quarter of a million persons have left agriculture.

113 13. Figures given by M. Gourou, in his PAYSANS DU DELTA TONKINOIS, Paris, 1936.

14. Out of the 283,232 persons owning land in this province 216,861 own less than a feddan apiece. The average is two fifths of a feddan.

[423]

[453 426] 15. A French banking-company founded in 1880 for advances against land. The CRÉDIT AGRICOLE is a newer Government foundation for similar purposes.

16. THE CADASTRAL SURVEY OF EGYPT, 1891-1907, by Capt. H.G. Lyons, Ministry of Finance, Cairo, 1908.

17. The word WAKF comes from an Arabic root meaning to stop, or be at a standstill. The nearest English word is probably trust, or entail.

[423] 18. The result of this disproportionate increase is that the average held by each small owner has grown less. In 1897 owners of less than five feddans held an average of 1.58 feddans. Today the average is 1.82 feddans a head, which is ridiculously small. So the development of rural property in Egypt has affected small holdings only, increasing their number while lessening their average area, whereas large and medium-sized estates have remained almost unchanged, and continue to cover vast areas. See LES GRANDES LIGNES DE L'ECONOMIE AGRICOLE DE L'EGYPTE, by J. Anhoury, Government Press, Cairo, 1941, p. 64.

19. P. Jouguet, L'EGYPTE AU IIIe SIÈCLE, in PRÉCIS D'HISTOIRE D'EGYPTE, Vol. I, p. 393.

20. LE LABOURAGE EN EGYPTE, in BULLETIN DE L'INSTITUT D'EGYPTE, Cairo, 1916, pp. 83-127.

21. The GAFFAF is a period of artificial dryness, occurring as a rule in January and lasting forty days, during which the Government allows no water to remain in the canals, so as to allow them to be cleaned by special gangs at State expense. At the same season, since the crops have little need of water, opportunity is taken to fill the reservoirs, such as those of Aswan and Gebel Awliya. 113 [312 805]

The true low-water period, however, comes in April—June, when the Nile is naturally very low and the daily flow is at its minimum.

22. Hartman ; L'AGRICULTURE DANS L'ANCIENNE EGYPTE, p. 119.

23. G. Legrain ; LOUQSOR SOUS LES PHARAONS : Légendes et chansons populaires de la Haute-Egypte ; Vromant, Brussels, 1914, p. 171.

24. (*T*) See also : M.G. Maspero ; CHANSONS POPULAIRES RECUEILLIES DANS LA HAUTE-EGYPTE. N. G. Mavris ; CONTRIBUTION À L'ETUDE DE LA CHANSON POPULAIRE ÉGYPTIENNE.

24. M. Tissot ; ETUDE SUR LE CALENDRIER COPTE ET SES EPHÉMÉRIDES, Mourès, Alexandrie, 1867.

DEVISES QUI ACCOMPAGNENT LES NOMS DES MOIS COPTES DANS LE LANGAGE POPULAIRE ARABE EN EGYPTE, by Y. Artin Pasha, in BULLETIN DE L'INSTITUT D'EGYPTE 1891, pp. 250-267.

25. According to a study by Ibnet ish-Saty' ('Aisha 'Abdur-Rahman) published in AL-AHRAM for the 17th, 18th, and 19th February 1937 there were 25,000 children between 8 and 15 years of age employed in that year in this unhealthy labour. Their day began at 5 a.m. and lasted without any definite interval until 9 p.m. There are in Egypt about a hundred such factories preparing cotton for export, in which the fellaheen work under deplorable conditions. "During his recent tour in Gharbiya H.M. King Farouk visited the TEFTEESH (estate) of Sakka, belonging to the State Domains.... In the room where the cotton bales were being pressed His Majesty observed that the pressing with hands and feet was extraordinarily fatiguing to the fellaheen, 113 464 857

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[464 857]

and even prejudicial to their health". LA PATRIE (a Cairo newspaper), 10th November 1936.

26. AL-MUSSAWAR, Cairo, 28th June 1935.

[651] 27. "Every male above 9 years and below 25 years of age who is accustomed to agricultural labour may be levied for such labour by the administrative authorities at the wage customary in the locality."

[249 136] 28. GELECHIA GOSSYPIELLA SAUNDERS. The boll-worm properly so called is EARIAS INSULANA, and the leaf-worm, also a great pest, is PRODENIA LITURA F.

[465] 29. Proclamation No. 258 of 1942 fixed the minimum wage for this type of work at 7½ piastres a day.

30. Between 1942 and 1945 some rises occurred in wage rates, while the official cost-of-living index rose to 300 (1939-100).

[249] 31. One feddan produces from 4 to 5 CANTARS of cotton, according to the quality of the seed. In 1936 there was a record average of 6.16 CANTARS.

32. AL-AHRAM, 3.11.36. It should be noted that over-population affects the relation between supply and demand.

[426 735] 33. The solution proposed by the authorities is that the Government should take over debts to money-lenders and deduct a small amount from the fellah's annual revenues until they are paid off.

34. Ernest Chantre : RECHERCHES ANTHROPOLOGIQUES EN EGYPTE : Rey, Lyons, 1904.

35. J. de Morgan : RECHERCHES SUR L'ORIGINE DES EGYPTIENS : Leroux, Paris, 1909.

36. Dr. Abbas Pasha: FIXITÉ DE LA RACE DANS LA FEMME EGYPTIENNE : BULLETIN OF ROYAL GEOGRAPHICAL SOCIETY, Cairo, Vol. VI, pp. 461-70.

37. Vonderheyden : LE HENNÉ CHEZ LES MUSULMANS DE L'AFRIQUE DU NORD : JOURNAL DES AFRICANISTES, Paris, 1934, Vol. IV, pp. 55-61 and 179-202.

[302] 38. There are various formulae, but the commonest have an antimony base, with an admixture of charcoal, lamp-black or soot.

113

39. *T.*—This is not quite true. Fellaheen are frequently to be seen in the Nile and in the canals, swimming and splashing about for pleasure after a hot day's work. [515 526]

40. *T.*—In 1943 the cheaper cotton stuffs were selling at a controlled price of P.T. 6 a metre, and a tailor would ask at least 15 piastres for the work. [463 435]

41. *T.*—At Akhmîm and Nagada in Upper Egypt a considerable weaving-industry still flourishes. The latter has a considerable trade with the Sudan. [288]

42. Dr. Theodore Bilharz (d. 1862) was a German lecturer at the Cairo School of Medicine. In 1858 he solved the mystery of this endemic disease by discovering the parasite that causes it, and thus made attack upon it possible. [744]

43. Department of Public Health : REPORTS AND NOTES ON ANKYLOSTOMIASIS AND BILHARZIASIS IN EGYPT: Government Press, Cairo, 1924,

This work contains a complete bibliography on the two diseases, with an account of their ravages in various villages of Egypt, and of the Government's attempts to fight them.

44. Ibnet ish-Shaty' : EL-RIF EL MASRI (THE EGYPTIAN COUNTRYSIDE), p. 125.

45. In 1935 Egypt imported 7,888 tons of coffee beans from Java, Santos and Yemen. [439]

46. See the ANNUAL REPORT for 1938 of the Central Bureau of Information on Narcotics. However, in a technical essay in the REVUE DES QUESTIONS SOCIALES (July 1940, pp. 94-106) entitled IS BLACK TEA HARMFUL TO THE HEALTH AND WORK OF THE PEASANTRY ? the author (who remains anonymous) feels justified in giving a negative answer. [272]

47. The famous Egyptian cigarettes are all made of imported tobacco. The intention was to avoid the danger of hasheesh as well as to gratify the Turkish Government. (The smoking of very cheap cigarettes has now become extremely common among the fellaheen. - *T*, 1945.) [276]

48. BAMIA and MOLOKHIA are two mucilaginous plants. The former, known in British colonies as OKRA, is 241 262

241 262 HIBISCUS ESCULENTUS, Abu-l-'Abbas el Nabati, who visited Egypt in 1216, gives a clear description of BAMIA, which is cooked in salted water. MOLOKHIYA, TORCHORUS OTITORIUS, or Jews Mallow, is chopped fine [252] and cooked in oil to make a green, sticky soup. Both vegetables were known to the ancient Egyptians.

● 113 49. The figures are : Mgo 1.988, Ca 0.284, K 02.886. See P. Schrumpf-Pierron, LA TENEUR EN MINÉRAUX DE LA NOURRITURE DU FELLAH, in BULLETIN DE L'INSTITUT D'EGYPTE, Cairo, 1932, pp. 153-75.

50. *T.*—See on this subject J. W. McPherson, THE MOULEDS OF EGYPT, Cairo, 1942.

51. See article on SURVIVANCES EGYPTIENNES by 'Abbas Bayoumi, on pp. 279-87 of the BULLETIN OF THE ROYAL GEOGRAPHICAL SOCIETY, which contains a comparison of magical texts.

51a. See Appendix A.

52. LES SURVIVANCES DE L'EGYPTE ANTIQUE DANS LE FOLKLORE EGYPTIEN MODERNE : Bosc et Riou, Lyons, 1929.

53. See note 50, also Elie Sidawy, LES FOIRES OU MOULEDS DE L'ISLAM : REVUE DU MONDE EGYPTIEN, 1921.

54. [527] The name means "Breathing the Freshness". This very ancient Spring feast falls on the Coptic Easter Monday and is always a public holiday.

55. The last three are called HALAWA SIMSIMIYA, HOMMOS and FUL SUDANY.

56. [696] According to 1939 statistics more than 60% of the crimes remain unpunished, the culprits having eluded discovery.

See LA CRIMINALITÉ EN PROVINCE, by Muhammad Mustafa el-Kolaly, in REVUE DES QUESTIONS SOCIALES, July 1940, pp. 20-29.

57. The INDEX TO PLACE - NAMES (Egyptian Government Press, Cairo, 1932) gives 14,166. Among them are 7,800 with the prefix 'EZBA, 150 with MIT, 180 with NAZLA, 933 with KAFR and 1436 with NAG'. These prefixes recall their origin. There are barely 4,000 actual villages (nahya).

58. See Lozach and Hug: L'HABITAT RURAL EN EGYPTE: Cairo, 1930.

59. In 1934, of the 30,784 Moslem women who were married 15,248 were spinsters, 13,837 divorcees and 1,709 widows. 12,688 of the total number were below the age of 20. In 1941 the *mudiriya* of Minia had the fewest divorces, 3.9 a thousand, while in Cairo and Suez the proportion was 12.8 a thousand.

60. In 1934, out of 3,278 divorces 2,396 were dissolved childless marriages.

61. *T.*—The following table shows the actual achievement, which though considerable is much less than the declared aim. The number of school-children in all kinds of schools is shown as a percentage of the number of children between the ages of 5 and 14.

Year	Children between 5 and 14	Children on school registers (*)	Percentage
1927	3,439,269	770,000	22.9
1931	3,700,000	891,682	24.1
1934	3,905,000	941,760	24.1
1937	4,117,941	1,309,000	31.8
1940	4,335,000	1,563,590	36.1

* estimated figures.

Since 1940, war conditions have made the building of new schools impossible, and Negib el-Hilali Pasha, in his REPORT ON EDUCATIONAL REFORM (Cairo, Dec. 1943), admitted that the elementary system was, as a whole, a failure, and that new directives were necessary. The problem is to evolve a genuinely rural school in the village.

62. Selim Hassan : SURVIVALS OF ANCIENT EGYPTIAN CUSTOMS IN MODERN EGYPT (in Arabic) in the BULLETIN OF THE SOCIETY OF THE FRIENDS OF COPTIC ART, Vol. II, 1936, pp. 47-71.

63. *T.*—About the middle of August, when the Nile has reached its highest, the dam of the now filled-in canal at Fumm el-Khalig in Cairo was formerly cut with great ceremony, and a doll (in antiquity an alive woman) was thrown into the rushing floods. (These Festivities are still held, culminating in a firework display attended by the Governor and notables, and the day is a public holiday.)

3: Ayrout M-5 (ca. 1935) 1945
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Copts MR10

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See E.W. Lane : MANNERS AND CUSTOMS OF THE MODERN EGYPTIANS : Everyman Library,

F [192] 63a. *T.*—There seems no justification for connecting the Arabic RIF with the French RIVE.

64. In the United States, however, for example in Tennessee, cotton carnivals take place. In the town of Memphis exhibitions and processions with carts are organised for four days in May. The first festival took place in 1931, and very soon the carnival became an extremely popular holiday.

F [527 171]

See J. Taylor : TENNESSEE TABLEAUX, in THE NATIONAL GEOGRAPHIC MAGAZINE for May 1939.

65. Winifred Blackman : THE FELLAHIN OF UPPER EGYPT : Harrap, 1927.

66. *T.*—Retranslated from the French, which gives no reference.

67. Muhammad El-Kolaly : ESSAI SUR LES CAUSES DE LA CRIMINALITÉ EN EGYPTE : Librairie de Droit et de Jurisprudence, Paris, 1939.

68. KHAWAGA is the usual term for a Christian merchant, generally a Greek, but in Upper Egypt often a Copt. In Cairo and Lower Egypt it is the usual word for a European. Its use implies a certain respect, and even servility.

F [563 443] 186

69. *T.*—The early hermits of the Egyptian deserts were first assembled into monastic communities by St. Pachomius about 320 A.D. near the existing village of Faw, just south-west of Nag' Hammadi in Upper Egypt. There are some remains of a church, which was probably founded by him. His name, in the form BAKHOUM, is still very common in Coptic families.

C F [175 346]

See A.J.B. in THE ANCIENT COPTIC CHURCHES OF EGYPT.

70. REPORT OF THE FINANCE COMMISSION ON THE DRAFT BUDGET FOR 1941-2.

71. Speech in the Chamber of Deputies, December 1939.

F 191 72. *T.*—Egyptian colloquial Arabic is as far from the language of the Koran as Italian is from Latin. In theory the written style of modern Arabic is Koranic,

but in fact it has been influenced considerably both by the colloquial and by modern European languages. Conservatives attempt to maintain, and reformers to narrow, the wide gap which still remains. 191

73. MODERN EGYPT, by the Earl of Cromer : Macmillan, London, 1908. The second of the two volumes deals with the social condition of Egypt. 113

74. THE BOOK OF AGRICULTURAL COOPERATION, by Ibrahim Rashad, Director of the Department of Co-operation in the Ministry of Agriculture : Government Press, Cairo, 1935 (in Arabic). The second of the two volumes deals with Egyptian practice.

75. See an excellent study in Arabic by Dr Sayyid Karim in the review EL-IMARA (*Architecture*), No. 11 for 1941, pp. 51-64 : VILLAGE REFORM : THE MODEL OR THE TRADITIONAL VILLAGE ?

76. 'Successive Governments have spent L.E.14,000,000 to pay off debts on property, that is to say to save the big landowners, who do not number above 13,000. This means that these privileged persons have received an average of L.E. 1,000 each, which has been paid out by the Treasury on the pretext of maintaining agricultural prosperity. [746 735]

'The Government has this year allotted L.E. 17,000 to the establishment of social centres. This means that each poor fellah is to have half a piastre. If we add to this the expense of supplying drinking-water and free medical treatment, the sum set aside for the poor by the Government is no more than a few piastres a head.' (AL-INZAR, Minia, 3.3.1941)

77. Draft Budget for 1941-2, in the Annals of the Chamber of Deputies for April 1941.

See also: Ibnet ish-Shaty': THE QUESTION OF THE FELLAH : THE REFORM OF VILLAGE EDUCATION, DEFECTS IN THE PRESENT SYSTEM, pp. 112-131.

Taha Bey Hussein : THE FUTURE OF CULTURE IN EGYPT (1938), Vol. II, pp. 94-125 on ELEMENTARY EDUCATION.

Jacques Tagher : THE PROBLEM OF EDUCATION IN EGYPT (1942), pp. 59-63.

(The last three are all in Arabic.)

113 78. 'Aly Shamsy Pasha, Speech in the Chamber, December 1939.

79. A VILLAGE SUMMER SCHOOL, article in THE SOCIAL WORKERS' BULLETIN, May 1938.

80. 'Abdul-Halim Abu-Seif Radi, 7.4.1941.

81. Apostolic Letter to the Mexican Bishops, 28.3.1937; section on the peasantry.

785 796 527 82. The fasting month of Ramadan is succeeded by the month of Shawwal, the first three days of which are a great public holiday, the Lesser Bairam. About two months later comes the other great holiday, the four days of the Great Bairam.

TRANSLATOR'S PREFACE

SOME months before his death, in May, 1928, my master and friend the Rev. T. H. Weir, D.D., Lecturer in Arabic at the University of Glasgow, suggested to me that I might translate the following little Arabic treatise on some superstitious practices in modern Egypt. He very graciously allowed me to have access to certain of his own rough translation notes, but unfortunately I was unable to finish my rendering in time to profit by his valuable criticism and advice. I can here but inadequately express my deep sense of gratitude for his inspiring teaching, his great erudition, and, more than all, his memorable friendship.

The treatise of which this is an English rendering, appeared in Arabic in two small volumes of 158 pages in all, printed at Cairo in 1892–4 (A.H. 1310–12). The author was an Egyptian doctor, 'Abd al-Raḥmān Efendī Ismā'īl, and his book is entitled *Ṭibb al-Rukka*, i.e., The Medicine of the Old Women. For an etymological note on the meaning and origin of the word *rukka* reference may be made to page 18 of the text. A third volume was promised but, so far as can be discovered, was never issued.[1] I understand that the late Professor E. G. Browne, of Cambridge, contemplated translating the present volumes. Certainly he refers to the work in his Fitzpatrick Lectures on *Arabian Medicine*, 1921, page 65. The Arabic text is also referred to by Professor D. B. Macdonald in his article on magic (*siḥr*) in the *Encyclopedia of Islam*, in which he states that it "contains much curious information on popular superstitions, especially medical; the author is a graduate of the Ḳaṣr al-'Ainī medical school and writes with the indignation of the qualified medical practitioner."[2]

In spite of the author's obvious lack of sympathy with the popular medical "prescriptions," he had ample opportunity of gaining first hand knowledge of the customs and practices of

[1] The author did publish in the following year, with the approval of the Egyptian Ministry of Education, a work called *Al-Taḳwīmāt al-Ṣiḥḥīya*, but it is merely a straightforward, elementary treatise on hygiene.

[2] Prof. Macdonald vocalizes the title in his transliteration as *Ṭibb al-Rikka* (see below, p. 18).

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113 his fellow countrymen. No book since the days of Lane's
114 epoch-making work on the *Manners of the Modern Egyptians* (first published in 1836) has appeared to add, to any appreciable extent, to our knowledge of the folklore and magic of the dwellers of the Nile Valley. One recent book by Miss Blackman, *The Fellāḥīn of Upper Egypt* (London, 1928) does attempt to survey the ground, but it is only a tentative, albeit a praiseworthy, effort. Her photographic illustrations are especially interesting. But a great deal still remains to be done, and it is to be hoped that Miss Blackman and others working in the same field of research, may receive the assistance from the public
[123] that they merit. There are some secret rites, such as those of the *Zār* (see pages 64-7), which can be properly investigated only by a woman.

113 Similar superstitious practices observed in neighbouring Moslem lands, it may be noted in passing, may be usefully
[191] derived from Dr. T. Canaan's *Aberglaube und Volksmedizin im Lande der Bibel* (Hamburg, 1914) and from E. Doutté's *Magie et Religion dans l'Afrique du Nord* (Algiers, 1909), as well as from Westermarck's *Ritual and Belief in Morocco* (London, 1926). Mention must also be made of Herklots' *Islam in India* (new ed. by W. Crooke, Oxford, 1921), which is a mine of folk customs. As for the instruments employed by North African village surgeons, an illuminating study of these will be found in Hilton Simpson's *Arab Surgery and Medicine* (London, 1922). Folk-medicine among the Moroccan womenfolk is also recorded by A. R. de Lens in his *Pratiques des harems marocains* (Paris, 1925). M. Rouyer's *Notice sur les médicamens usuels des Égyptiens* in the *Description de l'Égypte* (2nd ed.), xi, (1822), pp. 429–460, does not deal with the superstitious medical practices of the people; while Dr. Chafey Bey's lecture to the Institut Égyptien, entitled *De la médecine des empiriques en Égypte* (*Bulletin* No. 4, pp. 25, 44–46, 505–512) is but a cursory introduction to the subject. Much of the folk-medicine of Moslems can be extracted from the numerous Arabic books on magic, and particularly from such a treatise as the traditional medicine of the prophet Muḥammad, the so-called *Al-Ṭibb al-Nabawī*, of which a French translation, *La médecine du Prophète*, was published by Perron at Algiers in

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1860. There is also *Al-Damīrī's Ḥayāt al-Ḥayawān* (trans. by Jayakar, and published by Luzac & Co., London, 1906–8), an entertaining zoological lexicon which has embedded in it many curious instances of Moslem folk-medicine. 113●

To confine our attention to Egypt, however, without doubt a great deal could be done by a cultured Egyptian student of folk-customs to collect these age-old, but fast dying, practices. A stranger can seldom hope to obtain, unless after many years' residence among, and constant intercourse with, the natives, that insight into their mentality which is necessary for such a study. Hence the work, here presented in an English garb, should be of no little value to students of folklore, and indeed to all interested in human thought and waywardness, since education, in general, and medical science, in particular, have both made rapid progress of recent years in Egypt, and the Egyptian Government's proposal to establish hospitals and dispensaries throughout the country will do much to eradicate the "cures" of the Old Wives and the village charlatans. So the day is coming, we hope, when the dangerous "remedies" of the modern Nile Dwellers will be no longer practised, but will be relegated to the archives of human error. As such the instances recorded in the present book should have increasing historical value. 114 121

The Arabic original is now out of print—in fact the British Museum possesses only Part I—but by this rendering into English of the relevant parts it is hoped that the material will be made more accessible than it otherwise would be. The translation has not been without difficulties. Besides being unvocalized throughout, as well as faulty in style, the Arabic text is none too well printed, and there are several textual errors. Still another difficulty that presents itself to a non-medical reader, is the exact rendering into English of the many medical terms used. Unfortunately the great Dictionary of Medical Terms compiled by Dr. Sharaf,[1] which has proved very helpful, is only English-Arabic and not *vice versa*. This has necessitated a great deal of search and rectification. It is to be hoped that the medical equivalents are not too glaringly [113]

[1] *An English-Arabic Dictionary of Medicine, Biology and Allied Sciences*, by Dr. Mohammed Sharaf, Cairo, Government Press, 1926 (1st edition).

7: Riad E-4, 5 (no date) 1960
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241 [243] found in what we have observed in a small village in Central Delta. To thresh corn the Egyptians use a special cart or wagon with sharp-edged iron wheels which is drawn either by one or two animals. This implement is used since a very long time in Egypt. Some five years ago the peasants of this village —and probably in many places in the Egypt— can hire a tractor of a rich neighbour, and let the tractor pull three to five threshing waggons, one behind the other. In this way a work of a week done by the slow animals and one cart, is done in a day or two by the quick tractor and the triple number of threshing waggons. In a similar way mechanical ploughs can be used. The spread of mechanical ploughs would end, among others, in the following results :

1. Quick ploughing would result in relieving many working hands for other periodic wage-labour, increasing thus the private income.

2. Relieving the animals from a part of their hard work, thus enabling Egypt to develop animal husbandry and dairy production.

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8:Schaefer A-5 (1900-1901) 1904
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Upper Egypt

its manifold cares, allowed me.[1] Moreover, I am entirely without previous training as an Arabist, since all that I know of the language, was learned during my two years' sojourn in Egypt, when the study of Arabic was merely an incidental matter. I am, therefore, greatly indebted to Professor Dr. A. Fischer, of Leipzig, for going to the trouble of looking through my "layman's-translations" and freeing them from a number of mistakes, both great and small. That the work, nevertheless, contains various mistakes, is due to the circumstances already mentioned, and we are both fully aware of them. What may be said of the songs from the standpoint of the Arabist, will be elsewhere stated by Professor Fischer[2], when he will also indicate where he does not agree with the translations and explanations which I have adopted. 114

I could almost wish that a good deal of fault may be found with my work, if it might prove true the German proverb: "Dass man der Dornen acht', das haben die Rosen gemacht." In Lane's classical book[3] we have a most excellent description of the life and customs of the inhabitants of Cairo. The treatment of the conditions in Upper Egypt is lim-

[1]) In No. 14 of the Mitteilungen der Deutschen Orient-Gesellschaft, L. Borchardt gives a vivid description of a working-day.

[2]) For lesser contributions I am indebted to L. Borchardt as well as Professor Dr. Lippert.

[3]) An Account of the Manners and Customs of the Modern Egyptians. (London 1836; 1882; herein cited from the old edition.)

[113]

8:Schaefer A-5 (1900-1901) 1904
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114 ited to a few pages, and yet it is just these which are vastly more important to us Egyptologists, for the history of culture. But the work of a layman's leisure hours can not produce a supplement to Lane.

Some young, efficient Arabist, with open eyes and a fondness for the land and inhabitants, and possessed of sufficient knowledge of Ancient Egypt and the Coptic language, ought to bury himself for two or three years, in an Upper Egyptian village. I am convinced that this sacrifice would be richly repaid in regard to the Arabic language also. It can not be accomplished by mere visits during the season.[1]

Up to this time next to nothing has been done in this direction[2], and who knows when it may be too late?

It would please me most of all, if my book should prove an incentive for the production of a better one, which would form a companion-piece to G. Dalman's excellent "Palaestinischer Diwan" (Leipzig, Hinrichs'sche Buchhandlung, 1901).

Heinrich Schaefer.

Steglitz, June 13, 1902.

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[181] [1]) The Egyptians are much more unapproachable and reserved in many things than is apparent from slight contact.

[113] [2]) Klunzinger's splendid book: "Bilder aus Ober-Aegypten etc." (Stuttgart, 1877.) gives a great deal, but not all, by far, of the wealth of material.

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40.

×539 304 852 The father hurries home to the festivity.

'Addīni, ya-m'addāwi!
an-arauwaḥ baladi
warauwaḥ bis-salāme
waṭāhir waladi.

Ferry me over, ferryman!
I wish to go to my village
And go safely,
And have my son circumcised.

●[113] J. H. Churi, in Sea Nile the Desert etc. London 1853, p. 309 (reprinted by Buecher, Arbeit und Rhythmus, p. 429) gives this song with a melody. The first two verses are also to be found in a song of Egyptian origin, which was dictated to Dalman (p. 141) by a sailor in Sidon.

41.

[301] [292] The women are decking out the boy for the procession, with a necklace and a ṭarbûsh (compare No. 24). The mother speaks:

El-'o'd 'o'di, wan-aldumo be-hawāye!
Gibt eṭ-ṭarābiš, labbasû-li ḥadāye,
we-'adūit ummo rāide ḥaṭṭāye!

The necklace is my necklace, and I shall string it as I please!
I have brought the ṭarbûsh, dress him (the boy) here before me,
(So smartly) that the enemy of his mother will be sick (from envy)!

[114] 3. This is Maḥmûd's interpretation, but it may be that he is wrong in this interpretation, which demands râqide instead of rāide.